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Chapter I

THE PROBLEM

INTRODUCTION

The young child is quite vulnerable to the opinions and attitudes expressed by those around him, no matter how subtle or superficial their nature. His power of logic and sense of reason have not yet developed sufficiently to provide a suitable defense against the implications of prejudicial words which designate separatism and inferiority.

Many of the attitudes which the young child develops are based on comparisons. All too often he is encouraged by adults to recognize differences between himself and others without fully realizing why he behaves the way he does and without any self-awareness of its consequences. When the child reaches school age, he enters an environment of his peers with the foundations of prejudice already established. This social conditioning is truly a tragedy whenever it plays a decisive role in the way he selects and arranges his thoughts.

One way of counteracting this trend would be to establish an unhibited dialogue between children encouraging each child to realize and comprehend early attitudes before they become further embedded within his "self." An excellent place for this dialogue to take place is in the public school. It is here that the child can be given the time and supervision

to make the necessary contact with his peers and discuss their various racial feelings and beliefs more freely.

It is my opinion that the most effective stimulus for such a discussion would be the creation of a prejudicial situation. In this way, the child would experience in a very personal way the resulting emotional frustrations of prejudice and thus become more acutely aware of the problem.

The purpose of this project is to analyze an educational approach that would allow the child to become emotionally and intellectually involved in the realities of prejudice through direct confrontation with a prejudicial environment.

BACKGROUND AND DIRECTION

In formulating my design, I chose to incorporate the fundamental ideas of contrast as expressed by Bruner (1966) in Toward A Theory of Instruction. In his book, Mr. Bruner states that, "Contrast is the vehicle by which the obvious that is too obvious to be appreciated can be made noticeable again." (p. 65). Contrast was employed educationally through the use of a controlled conflict initiated by the instructor. The conflict was designed around the central theme of Gunnar Myrdal's book (1944), which is appropriately titled, An American Dilemma. In this book, Myrdal presents the American Creed as the source of a deep cultural and psychological conflict among the American people. He optimistically contends that if you can make

people aware that what they do and say clashes with what they really believe, then prejudice will begin to recede. In other words if you can get a person to become aware that his ideals of equality and God-given dignity of the individual conflict with his practice of discrimination of minorities, then he may become persuaded to disavow his prejudicial view. Hopefully, the net result would be that his actions would coincide with the ultimate belief in the American Creed . . . "one nation . . . with liberty and justice for all."

My goal, then, was to bring about an alliance of Creed and deed in an educational setting. To achieve this task, I imposed a situation that would be a paradox for the children. They would have to act and react to a circumstance created to conflict with their familiar accepted values. Pointing to the moral aspects of this situation, Gordon and Roche (1954) say:

The gap between creed and deed in American life with regard to racial and other forms of group discrimination constitutes a weakening of the moral codes in other important areas . . . The consequences of this "American Dilemma" are that American life functions in the constant shadow of a patent evasion of a major moral imperative. The child growing up in such a culture is faced with the perpetual reminder that creeds are one thing, deeds another; and that the adult world, to a large degree, countenances this hypocrisy. (p. 39).

In order to make my students aware of their own moral feelings to this issue, whether they be hypocritical or not, I changed the classroom atmosphere into a prejudicial environment. This contrasting situation provided the motivation necessary to enable the child to openly discuss and test

out the prejudicial concepts to which he has been exposed.

By being immersed in a controlled prejudicial environment, the children experienced for themselves the necessity of dealing with the problem. Through active participation, they came to see prejudice more clearly and that prejudice left unchecked can promote frustration, insecurity and anger.

DEFINITION OF TERMS

- Prejudice - An adverse judgment or opinion formed beforehand or without knowledge or examination of the facts; irrational suspicion or hatred of a particular group or race.
- Stereotype - A person or group considered to typify or conform to an unvarying pattern or manner, lacking any individuality.
- Self-concept - The evaluation the individual makes about himself and the degrees to which he accepts himself in relation to his environment, experiences and the people he meets.
- Racial Awareness - Having a knowledge of the visible differences between racial categories (i.e. color) and being able to classify people into these divisions.
- Racial Preferences - Are the attitudes or the evaluations attached to racial categories.

CHAPTER II

A REVIEW OF THE LITERATURE

A review of the literature discloses numerous repetitive studies concerning racial attitudes in young children. The conclusions of most of the studies suggest the presence of racial preference among preschool children. In the technique employed by Clark and Clark (1947), young children were shown a black and a white doll and asked to choose one as their response to either a positive or negative characteristic (i.e. which one is nice?). The conclusion indicated that preschool children (both black and white) associated positive attributes to the white doll and negative ones to the black one.

Most researchers have attempted to assess racial preference through indirect means. Radke and Trager (1950) and Ammons (1959) used projective doll play as a base in an attempt to gain information from children of both races between the ages of two and six. Their findings indicated that attitudes of a black-negative white-positive nature were experienced by age five. Stevenson and Stewart (1959) found that black children made significantly more errors in assembling dolls according to race. He suggested that this lack of self identity may be a basis for the formation of negative self attitudes.

Though slightly modifying Clark and Clark's basic technique, Moreland (1962) and Taylor (1966) arrived at essentially consistent results. They used a series of photos of black and white children and adults in both separate and integrated settings. The results of their questions indicated that a white-positive black-negative stereotype does exist in young children.

These early studies, though consistent in their findings, bare a limitation in that a demand is placed upon the subjects to choose either a black or white stimulus in response to each situation. This limitation in choice tends to promote a more racial stereotype response. Gregor and McPherson (1966), using this so-called forced method approach, concur that though this is a criticism, there is little evidence that white children experience tension or difficulty in indicating the dark colored doll as the one that "looks bad." They make a more crucial point when they denote the black child as experiencing strong inhibition to this question. Instead of rejecting the question, they are left in the position of inability to choose either doll. Their response in terms of emotional blockage to make a choice more accurately states the dynamics of the outcome.

Despite its general acceptance, the conventional force method does have apparent discrepancies in assessing the degree of racial attitudes and perceptions. To attempt to clarify the racial assessment of young children, methods

permitting a greater latitude response to questions are desirable.

Learner and Schroeder (1975) used two new social attitude indices to compare their results to the traditional forced method of earlier research. Eighty-two white kindergarten children were randomly assigned to three groups. The first was presented with story-questions containing positive and negative evaluative adjectives and responded by choosing either a black or white doll. The results of this test corresponded to the earlier studies indicating the stereotype notion of racial attitudes.

Group two chose an unimposed number of dolls from a group of five black and five white dolls in response to similar story questions (i.e., which ones do you think are nice?). This multiple-alternative method provided data which was only partially consistent with the stereotype assessment for the forced technique.

Group three was administered a structured open-ended interview (i.e., Here is a doll black/white, you may know someone like him, tell me what you think this person is like). The children's statements were categorized into content areas and an analysis made to determine whether their active response was positive, negative or neutral. The results indicated that as permitted response latitude increased, less evidence was found for the existence of pejorative racial

stereotypes or racial preferences. These results appear to challenge those of the earlier studies.

Learner and Buekrig (1975) made a similar find when they assessed both black and white children ages four to seven using a more structured open-ended interview. They employed black and white dolls as racial stimuli to such open-ended questions as "What does it mean to be a black/white boy?", "What would a black/white boy be like?", "What would he do?". Their open-ended questions were designed to afford a subject maximum latitude in organizing his response to the racial stimuli. The results of their interview showed a more neutral attitude assessment between the black and white subjects, reinforcing the open-ended studies of Learner and Schroeder.

Though the open-ended method seems to neutralize the presence of pejorative racial attitudes among young children, it does not negate the fact that when forced to make an evaluative choice, racial bias consistent with prevalent societal stereotypes is found. Moreland (1962) has demonstrated that when young children were questioned about acceptance of either racial stimuli, they showed very little rejection. Yet when the same children were forced to make a choice among racial stimuli they showed a definite racial preference.

In making an analysis, the concern is not which study best assessed racial attitudes, but rather all studies

indicated a definite racial awareness in young children. As the context of the experiments became more restrictive, the subjects' responses leaned toward a racial preference. This relationship between context of experiment and attitude response can possibly exemplify the subtle effect of social environment upon the young child. We can see that the young child's responses based on racial cues are already quite complex, perhaps even more sophisticated than the interviewer's conclusions. Though the child's response to the open-ended interview is significantly less pejorative than the forced method does not mean that his racial bias has disappeared. The conflicting results of these methods only suggest that racial attitudes are to a great extent dependent upon the nature of the experiment. This is further evidenced in the studies made by Katz and Zalk (1974) and Madge (1976). They found that the extent and direction of the young child's ethnic preference were strongly influenced by the situational context.

In the final analysis, we are left with the sobering realization that the child is capable and will make a racial preference when placed in a position that demands one. This, then, is the issue that should be reckoned with as potential for change. For if the young child has been conditioned to dislike a designated group of people, it would be extremely difficult after a period of time in his development to reverse that original belief. The longer the child lives

in an environment which is infused either consciously or unconsciously with racist overtones, the more difficult his racial metamorphosis will be. It is precisely for this reason that early intervention toward meaningful understanding and acceptance of other minority groups be taken.

Only a few studies have attempted to discover if a change in racial attitudes can be developed in young children through various classroom programs. Westphal (1974) and Best (1975) used an inter-ethnic curriculum consisting of stories and discussions to develop positive attitudes in white children toward dark-skinned persons. Best found no noticeable difference in attitudes while Westphal's experimental group demonstrated a slightly positive change. However, a strong affiliation toward the white ethnic category remained.

Litcher and Johnson (1973) used pictures portraying mixed racial groups of children in a one-month-long curriculum to see if a change in white children would occur. Their results indicated that attitudes toward blacks were not affected. Yawkey (1973) attempted to change the attitudes of white rural and urban first-graders toward blacks. His curriculum consisted of readings and teacher-directed discussions of multi-ethnic literary materials. His results showed a more favorable attitudinal change of the rural subjects toward blacks than the urban group. He suggests that the urban children who had many contacts with black

American children may have developed strong attitudes and thus were not as easily influenced by the multi-ethnic curriculum.

It may be suggested that when racial attitudes are firmly held, use of multi-ethnic materials alone may be inadequate to effect a change in attitudes. Therefore, educators and textbook writers may need to consider the complex task of developing a more active approach, preferably one that would allow the child to become directly involved in the dynamics of prejudice. In this way, a more meaningful participation concerning racial attitudes can be achieved.

CHAPTER III

METHODS AND PROCEDURES

The objective of the following experiment was to create a prejudicial situation that would involve the children emotionally, and then give them the opportunity to reflect and interact with each other discussing the consequences of their behavior. My experiment involved the students in a confrontation situation of about a week based on contrast. The modeling of the hypothetical situation was based on Myrdal's theory of psychological conflict between American Creed and Deed (see Chapter I). But before this contrast could be introduced, the children had to first be made aware of the ideals of brotherhood. This was accomplished during a three-week period discussing the difference between physical traits and cultural traits with the theme that mankind is more alike than different. Examinations resulted in high scores and posters made by the children seemed to exhibit a greater awareness of the brotherhood of man.

The passive understanding derived from the information met expectations; however, the depth in which the concept had been interpreted could not be judged until it had been actively demonstrated. A mere repeating of information about brotherhood does not insure genuine understanding or the

ability to reflect upon the concept critically. For this to be achieved, an active demonstration of the concept is necessary and to do this, I introduced an unusual experiment.

It was my intention to establish a conflict deliberately by categorizing the class into black-haired (students whose hair was observed as pure black in color) and shades (students whose hair was observed not pure black in color). By attributing superior qualities to the black-haired group, I was able to produce a complete re-orientation of values which were in conflict with the previous theme of brotherhood.

By associating the implied bias with hair color, I was able to show how a physical trait, which they never considered before, could now have importance and status.

The experiment was conducted in the Fall of 1973 at the Lilly Hill School situated at Clark Air Base in the Philippines. The school day was divided into forty-five minute periods in which I, as a member of a three-teacher team, taught two blocks of reading, one language arts lesson and two periods of social studies to one hundred sixth-grade students. The students were homogeneously grouped according to ability using standardized reading and math scores and past records as a guide. A departmentalized program was in effect with a heterogeneous homeroom as a base.

My top social studies class was chosen for the experiment. As the students were military dependents of armed forces personnel, many minority groups were present. Fifteen percent of the class were black, twelve percent were of Phillipino, Korean, Japanese or Latino origin, and the remainder was Caucasian. In summary, the group had a racial mixture.

The actual confrontation situation began at the completion of the three week unit, as described earlier. The children were simply told that I wanted them to "play a part in this new idea I had." Without further preparation, I walked up and down the aisles and classified the class members into "shades" and black-haired students. Among the class members, there were black-skinned children with a reddish tinge to their hair who were categorized as shades. After classifying the students, I began expounding the virtues of black-haired people. I stated that, "It is my belief that the hair is the crowning part of a person's being. Its roots reach to the brain which is the essence of man's characteristics, and it is the established thought that black-haired people are more intelligent, and have greater leadership qualities." It is important to note that I had black hair, strengthening the realism of my role in promoting this viewpoint.

The initial response was one of light-hearted discussion. Roles were not taken seriously nor was I yet certain myself of the direction the experiment would take. The

rapport between myself and the class had been extremely friendly and the usual classroom environment was one of informality (i.e. gum chewing was allowed, raising of hands was not necessary). But as I maintained my bias through all their questioning, I began to sense a new direction in my role. I could not be sure what would develop, but the consequences which would follow the plan of procedure seemed worth the risk. To quote from John Dewey's chapter on "Experience and Thinking": "The invasion of the unknown is of the nature of an adventurer; we cannot be sure in advance." (p. 148).

At the close of this first session, to illustrate my conviction, I imposed a homework assignment which only the shades had to do. My reason for the black-haired people being excused was that they already had the intellectual insight to be gained from doing the assignment.

The following day a new privilege was given to black-haired people. Any black-haired child wishing to sit at a desk occupied by a shade was permitted to do so. The shade was forced to vacate without comment. We continued the discussion during the allotted forty-five minutes that day. All questions were permitted and each one seriously answered promoting further inquiry. The more firm I became in my conviction of black-haired supremacy, the more confused, frustrated and anxious the shaded-hair students became. It is clear that the consequences of their feelings were

directly related to their interaction with the implied bias.

At dismissal time, black-haired students were allowed to leave first. I graciously acknowledged each black-haired child as he left the room. I dismissed the shades as a group while sitting behind my desk grading papers.

The third day the black-haired students were allowed to speak without raising their hands. The shades had to be formally recognized and were not allowed to interrupt. I assumed the role of dictator, unrelenting in my belief. For the first time, I referred to the shades as inferior, creating an even deeper schism between the two groups. The feelings now intensified among the shades as they began to unify in a group sensing each other's frustrations. As the lesson came to a close, I informed them that the following day the black-haired children were to enter the classroom first, and were to occupy the front row seats. The shades were to stand in the back of the room and would be seated only when all black-haired children were in place. As they left that day, I was again more than gracious to the black-haired students who naturally left first. I then folded my arms, looked coldly at the remainder of the class and announced, "All you shades may now leave." I then turned my back on these children.

The fourth day was planned to terminate the experiment and begin the period of reconciliation. However, no indica-

tion to this effect was given to the students. This was done to insure that the emotional level would not be interrupted. The reason for the strict seating arrangements as specified in the preceding day was two-fold. One, to see if they would react to this final indignation, and second, it would arrange the class for a panel discussion in which they could exchange their feelings as openly as they wished.

As the black-haired students began occupying the front row seats, the shades congregated in the back of the room. They remained standing with an arrogant silence clearly displaying their rejection of the imposed situation. When I gave them the order to sit a second time, they reluctantly but as a group sat on the floor. The emotional involvement was becoming so strong I could feel the tension in the room. The black-haired students laughed, saying, "Look, they are inferiors, they're sitting on the floor instead of the chairs." The shades then turned to each other and proceeded to march as a group around the perimeter of the room chanting slogans such as "Blonds have more fun," "Blonds are better," and so forth. They also flashed posters to this effect. One fight erupted, and complete anarchy prevailed for forty seconds. I then walked to the center of the room in the midst of what was becoming a full-scale riot, and by loudly threatening them with my authority, they returned to their seats. I then told the shades that they had very appropriate and important feelings that I would like

expressed. Some of the comments were:

"I'm very aggravated, I feel like taking all the black-haired people and cutting all their hair off and doing everything to them."

"I feel like tearing down the whole school plus the people with black hair."

"Down with Hitler and his black-haired friends."

"I feel that everybody is proud of what they look like, but you black-haired people are too proud."

After their feelings were voiced, the active involvement officially terminated, and a reconciliatory dialogue was established. It was during this reconciliation period that valuable insights were made into the feelings of prejudice. During this time, the children were given the opportunity to question and explore each other's various prejudicial attitudes and beliefs. I no longer was the demi-God promoting a bias opinion. Instead, I adapted the role of supervisor acting as a buffer to guide the children effectively through their struggle of prejudicial inquiry and decision-making. Their questions became more intense as they examined each other's sincerity and their own ability to come to terms with a new understanding of prejudicial awareness.

For instance, they described being shut out from a group as one of the worst feelings they had had, and that being cast away because of a physical trait was an injustice. They learned how true the old notion really is: that if you tell a lie long enough and loud enough people will begin to believe

that it is true. They realized that once a category or classification is made, you must take a stand, even if you do not wish to (i.e. equal status of men and women).

But most important, they became aware of one of man's serious difficulties which occurs whenever his emotions dominate his intellect and destroy his rational thought. They saw this clearly when they began to distrust and doubt their own friendships because of the physical trait of hair color.

By making the experience real enough, they saw firsthand how their own emotional feelings of frustration and anger developed, thus enabling them to witness their own prejudicial behavior and better understand its potential effects. One could truly appreciate their dialogue (as transcribed in the Appendix) following their transition from distrust and anger to reconciliation and acceptance. When they returned to a state of harmony, we began to study different prejudices between groups throughout the world: for example, Protestants and Catholics in Ireland, Turks and Greeks in Cyprus, whites and blacks in South Africa. Their ability to observe and evaluate these current events were enhanced through their experience received from the experiment. Their sincere concern and intellectual awareness of the problem of prejudice made this experiment particularly worthwhile.

CHAPTER IV

ANALYSIS OF PROCEDURES

In order to analyze a method, one must establish certain criteria. This particular research project was modeled in part on Bruner's technique of contrast, and to a larger degree, the development of thought as proposed by John Dewey. The explanation of why I chose to subject the children to a prejudicial experience is best understood through a quote from John Dewey. In his book Democracy in Education, he states:

...how much keener and more extensive our observations and ideas would be if we formed them under conditions of a vital experience which required us to use judgment, to hunt for the connections of the thing dealt with. (p.144)

The pre-conceived bias on which the discussions were based not only spurred inquiry, but urged the child to make value judgments related to the discriminating experience.

As the theme, Black-haired students are superior, continued, the conflict among the shades became more intense. The situation, though artificial, was genuinely real to the children; and once placed in this frustrating position, they had to use whatever skills possible to defend themselves.

To understand this, it is important to analyze the position the experimenter took. He maintained his pre-conceived

opinion while encouraging uninhibited questioning. By so doing, he acted as the catalyst for the discussion. There was no right or wrong comment; he was to insure only that verbal interaction must prevail. As initiator, he must make everyone become actively involved feeding upon their spontaneous responses as they sought to defend their particular situations. The instructor's role was similar to the course of action expressed in Dewey's (1944) chapter "Experience and Thinking":

His inference is more or less dubious and hypothetical. But he acts upon it. He develops a plan of procedure, a method of dealing with the situation...It is in the degree in which he is actively thinking and not merely passively following the course of events...His tentative inferences will take effect in a method of procedure appropriate to his situation. (p. 149)

The main objective was to give the children the opportunity to develop a competence in relating to prejudice. It was designed to enable the child to become confident in his ability to operate independently of the experimenter. Therefore, the reconciliation period which occurred after the emotional reactions were expressed was of great importance. It was during this time that the instructor had to re-establish the children's trust and faith in him as a teacher so that they would respect his comments as an impartial arbitrator. He successfully encouraged them to interpret their experiences logically, helping to subdue their emotions and inspiring their intellect. This was the critical period when they began their process of analytical thought, reflecting upon the conflicts and dilemmas that the experiment

produced. It was then that they could perceive new insights as they related their reactions to the experimental environment. It was expected that the tension would be very high, and this expectation was realized in the form of intermittent flare-ups between the two groups through most of this period (See Tapes in Appendix). The child in essence became a part of the dilemma (as explained in Chapter I) and therefore developed what seemed to him a logical defense in coping with the situation. It was through artful diplomacy that the teacher directed the students to "pause and review in order to recognize the connections within what they have learned-the kind of internal discovery that is probably of highest value." (Bruner, p. 167).

In other words, the teacher had to present the conditions carefully to enable the children to reflect and examine those times when illogical behavior superceded thoughtful action. As hostility receded, reasoning became more clear allowing the children to analyze what caused the conflict. By reconstructing reactions to the experience, they began to see a different thought direction and a new consciousness began to emerge (as explained in the end of Chapter III).

In summary, one can look upon the class disturbance as that incident which applied Bruner's concept of contrast within the dimension of Dewey's experience and thinking. This phase involving emotionalism was intended to provide the active part of the experience, one that would be by its

very nature foreign to the routine of classroom learning. It was to provide a genuine reality, setting conditions similar to the difficulties of everyday life experiences. By creating an environment in conflict with the children's values, they were encouraged to use their resources in challenging this new problem. The purpose of the conflict was to force a situation in which their behavior would produce consequences that interfered with their ability to reason.

When their emotionalism became more fully controlled, they were able to relate their accrued feelings to the context of the experience. As the instructor aided them in finding these points, new evaluations were made. It was here that the fifth and final level of Dewey's process of instruction took place, for the children were given the "opportunity and occasion to test. . . ideas by application, to make their meaning clear and to discover. . . their validity". (p. 163).

In the final analysis, it was the teacher who presented positive direction in which the students questioned past prejudicial beliefs and attitudes, examined their validity, and came to terms with a new understanding and a heightened consciousness.

CHAPTER V

CONCLUSIONS AND RECOMMENDATIONS

The primary objective of early education is to provide a focal point, a reference for which the child can build on the fundamental ideals of our government. The function of the public school has always been to bring the child from the family and integrate him into society. No matter how complex or diverse the society, stability, through harmonious integration of its members, must be the priority. For this harmony to be achieved, such a program must be instituted within the school's curriculum. I have shown one of the ways this can be done in the field of social studies. However, there are certain limitations one should be aware of in its execution.

As was noted in the conclusion of Chapter IV, one is dealing with an unpredictable outcome. This project does involve a risk, for if control of the situation is lost, the educator may find himself professionally embarrassed, with chaos resulting, rather than thought emerging. One must keep in mind that the class used in this particular instance was homogeneously grouped according to academic ability. By conducting the experiment with the highest group, the teacher was in a better position to develop the necessary thinking involved during the reconciliation period.

Had a lower ability class been used, it is likely that frustration and anxiety would have been so great as to inhibit intellectual responses. The main problem is to be very careful that responses to the stimuli do not overpower the children's ability to pause and reflect. Therefore, I recommend a more subtle, less dramatic, approach be used with lower ability children. I suggest the possibility of exposing them to the tapes of this original experiment. By projecting their behavior onto the taped experience, they might be more able to relate and observe mutual points of contrast. This would enable them to interact and possibly formulate similar insights into the situation.

The most crucial period of the experiment is the amount of time during which the students are placed under stress. It is here that the school, by its very structure, can be used to curtail this environment effectively. I recommend that this experiment not exceed three consecutive days. For one must be aware that, if the degree of motivation becomes too intense, it will prevent the development of critical thinking that is so vital during the reconciliation period. Therefore, it is important that the instructor work previously with the class, establishing the necessary rapport, for the degree of respect and trust that the instructor maintains is the magnet that draws their emotional feelings together. It is the teacher's ability to enable the students to reflect upon their experiences that determines the success

of the total project. What good is the conflict unless each piece of isolated information is seen as a part in the development of a larger principle?

It is here that my experiment proved so valuable. It is not that we were to have great fun with discrimination but we were to use the experience to draw out its implications and apply them to the enormous conflicts as exemplified in Ireland, Soviet Union and America.

Maybe this is the reason why the studies using multi-ethnic materials proved ineffective in producing a significant attitudinal change (see Chapter II). They presented their material as isolated pieces of information, never allowing the idea of American Creed and the conflict of discrimination to come together as a totally new situation. In the end, it was only something to be memorized, never allowing for the genuine transfer of thought to be made.

As Dewey so eloquently concurs:

...thoughts just as thoughts are incomplete. At best they are tentative; they are suggestions, indications. They are standpoints and methods for dealing with situations of experience. Till they are applied in these situations they lack full point and reality. Only application tests them and only testing confers full meaning and a sense of their reality. (p. 161)

In conclusion, one can see that Bruner's idea of contrast only assisted in completing the main objective which was to encourage Dewey's concept of how new understandings develop. It was only when the students were given the opportunity to apply and openly test their "standpoints"

of information that a transfer was achieved and a significant changing of thought began to occur.

In short, the success of the project rests on the teacher's ability to produce positive thinking skills effectively, which will take precedence over the illogic of discrimination.

In closing, I choose to quote John Dewey from his chapter "Thinking in Education":

...Wiser teachers see to it that the student is systematically led to utilize his earlier lessons to help understand the present one and also to use the present to throw additional light upon what has already been acquired. (p. 163)

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